

To The Chief Secretary  
to the Government  
Lagos The

From D. O. O. O. O.  
Editor & Proprietor  
The Yoruba News  
Ofunpa &  
Ibadan

# Yoruba News.

FOR GOD, THE KING AND THE PEOPLE.

VOL. I. No. 7.

IBADAN, 26 FEBRUARY, 1924.

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## OWUYE.

"A SORO ISO BI ORO.  
ORO F' ENIKAN L'ANA."

## ADIGBOSRONKU NF' IKU SIRE.

Ni ọsan ogunju ọsẹ yi, bi Ogbeni J. A. Allen ti nwa Moto nsokale lati Oke Oja'ba lo si Oranyan, beni awon okunrin mejì kan taku s' oju ọna ni iwaju ile Ogbeni Dedeke, won ko ya l' ọna: sugbon won nwiye Onimọto ni lati da a duro. Diẹ kinnu l' o ku ki Moto dojude si imu Ofin Oranyan, Bikoşe pe Allen jẹ ọmùwà zakayaka ni kost olóhà ọrọ na: ań "ọran l' ọrọ" fun awon ero ọkọ *Driver* ati awon alakoba ti won jẹun yo tan, ti won nfa iku n' iru bayi l' ọsanngan.

Iwa buruku patapata ni eyi, o dabi ọgẹ ẹdi l' oju wa. Ki enia wo gungun ko lo duro de Moto ni arin opopo ọba — papa ni ọba Ofin Oranyan ti enikeni mo pe o l' ewu pupọ tóhẹ, ti Keke-ọlẹwo, Baisikula soro lati da duro bi won ba nsokale bọ. *Se ọsẹ kẹta yi ni Moto Oibo Tangalakis saba sinu Ofin kanna yi?*

O to pe ki Olopa fi iru awon bawon yi se apẹrẹ fun iru awon ti nda aṣa buruku bayi. Ọba lo ni opopo, kiise ti enikeni.

## OMO YORUBA NS' OWO.

A gbo o pe awon enia wa ti mulẹ ọwò ni Funtuwa, Kajiña, l'ona Sokoto ati pe pupọ ọmọ Eko, Ogbomoso, Ifẹ ati Ijebu lo nra Ẹpa ati Owu fun Oibo olowò nibe.

Awon ara wa wọnyi se ara won ni okan ni ile atipo won.

A si gbo o pe arun gbohun-gbohun nri ọpọlọ enia ni ekun ná lati ọsẹ *January* wa, arun yi lo pa Ogbeni E. S.

Fadahun lehin amodi ijo kan abẹ. Ologbe yi jẹ ọmọ Ifẹ, o si gba imọ; a ba won ọlá ati ọrẹ se idaro. Ki Olorin gbe e s' afele ire.

## IROHIN EDE.

Ni ọjọ isini ti o kọja, ni Akawe Mimo ti ijo C.M.S. fi lo pe a o gbe oun lo si Ikirun, ti o si fi han pe Akawe Mimo titun tia fi dipo on ni. Ogbeni T' Olorunju *2nd class Catechist*, a ki awon ijo yi ku "alejo" a si ki Akawe lailai Ogbeni Rotimi pe "O di gboşe."

## Ẹ SO O, OMO AXAREN.

Ni ọjọ *Tuesday* ni a ko gbo ni Ilu yi pe Agere ja, ọpọlọ enia si lo wo imu na. Awon Ijebu ti o wa ni Ẹlẹ ko sa po tobe, won si sire daradara tobe ti Oba Timi papa fi ranse pe won lati wa se ire fun on ni ijo keji.

Agere sa jẹ ohun ti a kò ri ri ni ilu yi, Ifẹ ko si ti i sù nigbati ogun lẹgọ enia ti ti si ile ati Ito Oba. Ere yi bere niwon agogo mesan abọ. Agere mejì si jade, orin dun l'enu awon Ijebu, be si ni ilu loyo won; osupa nran bi ọsan: awon ohun Isiri si po ninu ere won: awon bi Onitan bi-emu, Ẹiyẹ-Ọfọke ati awon idan miran. Awon ti o wa woran po pupọ: awon Ogbeni bi Olulode, Ajani, Osegbue, Kuku Ajẹlẹ wa nibe pelu awon. A tun fe se ire ni ọjọ (*Thursday*) keta, sugbon ojo ba ọjọ jẹ.

Captain the Honourable W. A. Ross C.M.G. The senior resident returned from Lagos last Friday the 20th instant.

Ẹ ku abọ!

We regret to report the death of Mr. Reide, District Officer, which took place at Ogbomoso last week Friday. We tender our sympathy to the bereaved family.

## PERSONAL.

The Hon. Dr. G. Adeniyi Jones, the 3rd Lagos Member of the Legislative Council of Nigeria, passed through the town last Wednesday the 20th instant, upon an urgent professional call to Ijebu-ode, and returned next day.

The general Doctor spent a most enjoyable time on the return journey with Messrs D. D. Quist, C. L. Lawson and Mrs. Agbolu at Iddo Gate.

We wish the Doctor a long lease of life in the service of his Country and King.

Mr. Salami Agbaje of Alafia Home, Ayele Market, Merchant and Shipper motored to Lagos on Mondays, in the interest of his firm.

Mr. N. T. Soares has joined the staff of Messrs Salami Agbaje & Co., as Abstract Clerk. We wish him success in his new sphere of labour.

## RECKLESS DRIVING.

We beg to call attention of the Police Dept. about the "Kond Hogs" of Ibadan. There are some Drivers of Motor-lorries who do not give a cent for the safety of pedestrians on the roads; They run their Lorries as though they are at Brookland's Racing field. In some instances, they have no horns only a small referee's Whistle they blow for you to "get out or get under," and this should be stopped without delay.

## GOOD ANSWER.

In a recent issue of the "Yoruba News," an Ijebu gentleman asked, Why Ijebus are not liked? Well, this simple question may create a record for answer, but the Guy's own answer is this. Where too much "Smooth" and "Spades" are earned you will find dislikes. Bravo I Mr. Ijebu, bring that 2s. 6d. please.

## TACT.

Once a Schoolmaster was taking a class in Arithmetic. Little Willie was very dull in this subject. He told the pedagogue that he will bet his life, that with all the distinction he the Schoolmaster possessed he will jot down figures that will make him think. The Schoolmaster agreed and contended that no figures in

this world can impede his progress in the Arithmetical world and that he can reverse any figure and make the value either greater or lesser. Little Willie laughed and jots down 22.33.4 and asked the wise one to make their value as stated by him lesser or greater. Help him.

HIN IDA KUKAN LAJI  
ABYOKUTA.

BI O BA BAYE. IWO

O ye ki gbelele wa ti a nghanwo lati tun in wa se ni ife pe ki ohinkohun mase yeye ni ad tiwa. O ye ki yeye wa wa ara won ki o lo ni my tolo. Ni bati Badaun mab Egiya ti O, o ko fe ti Ijebu soju, ti ara ilu Ekiti ni Ijebu jelu ara Be Ife se yeye, igi ko ha do bi? E wa o, enyin ti oju nyan ba ni loye ya, ka yeye oyi bati ni mi se si ara wa ni ilu wa ni lu. Onitan unni won wa lati Ife se tabi lati London tabi lati Glasgow tabi lati Ireland. Ani larin won, a ni eyin nwon obi won sey tabi sowo lo si Americi tabi Australia tabi Canada tabi South Africa ti a si bi sibe sugbon ni bati aw ni Sekiteri Ni ti ise asojin Oja. King George V ni ilu won ba ti yan won wa sabin, ti nwon ba si ti ye won te ile enin dele, nwon di nwo Iya bi enipe ile kon ni ni nwon ti jade wa. E se ti eni pe ti ye ko le se be yeye? E se ti ni lu ba ti oye ti olun ti ilu je re out pelare nsoju fun wa itori a ko ni o g'araj, da a duro lodo wa? Gba yeye Ki o to ni o se mej npe, ni o fe ri labun re lati oye Aseverohin "Yoruba News."

ASOJU EGBA NINU IGBIMO  
ASOFIN TI NIGERIA.

Ojo, *Sabte* ti o ko ja yi 9/2/24. ko le ni igbagbe ni lawolowo, yi fun oju Eba ti o ba ni ironi. Opirin Dakiru (Ho igba ni oju ino 1924).

*Tempora mutantur, nos et mutamur in illis.*

The Editor "Yoruba News," Ibadan.

Sir,

As a distant citizen of Ibadan; joys filled my inmost heart, when the news of the establishment of your Journal entitled "Yoruba News" reached me.

I heartily congratulate you for your effecting a new change of improvement in Oyo Province and in that populous town Ibadan.

Old orders and office changed. In the antiquity of Yoruba Government; Ibadan stood as a war-camp, with her people as soldiers to defend all other Yoruba towns of that portion of Yoruba land now known as Oyo Province and to render War Services to their King Alafin of Oyo.

The new change of improvement under correspondence, in addition to the establishment of "The Alma Mater;" Ibadan Grammar school in 1913 are the apparent significances that she will retain her substantial position, in that Province, as an educational centre, Champion and Standard bearer and a leader of civilisation, if only we the inhabitants can use our advantages and precious opportunities worthily.

We know that this Journal offers unique advantages to foreigners and all Yoruba speaking people but with special reference to those living within the boundaries of Oyo Province. For we ought to shoulder our own responsibilities before applying for the assistance of others.

When Major Cuthbert Christy in the "Observer" was expressing his curiosity about the vast area of Ibadan and her population which he curiously estimated to be three millions; he used "*inter alia*" the following expression—"It is rather curious that more has not been heard of (Ibadan), but the reason probably is that (Ibadan) is not on the Coast"—

If we want much to be heard of us and of our country, we must help this kind of improvement "*uno animo, usque ad aras.*" in order that the Editor may carry on the work satisfactory and successfully. To help him is to demand the papers frequently and ceaselessly and to recommend them to our friends and Countrymen far and near, and inculcate in their minds the

serious and great necessity of giving same their attentions tokens of patriotism.

I hope the young men of my standard—the old students of "*Dei et Patrie*" who are now residing at home and holding important offices in the Native Administration at Ibadan and in the other towns outside the wall of Ibadan will now wake up and slumber no more and bear the banner of our Native Land sublimely with the energies of their Education; as they have a Journal at their disposals.

Oyo Province occupies an uncommon position in the Yoruba history, and it will be a shame on us all, we the new and present generation of some minor educational advantages, if we absolutely left her black in the preliminary literary fame and modern civilisation of Nigeria.

O my happiness in this connection is unlimited. In conclusion, I promise to help and be of use to you as it lies in my ability.

Wishing you good progress in all your undertakings, with thanks for space occupied.

Yours very sincerely,

E. J. FESTUS OYEDELE.

Kakau Station, 18. 2. 24.

Ago-Owa, Abeokata.

22nd February, 1924.

The Editor "Yoruba News."

Dear Sir,

We appreciate your paper highly, and the truth spoken by the Editor "Nigerian Advocate" in Lagos, who speaks frankly that all the Lagos papers are not speaking proper Yoruba, and that they are looking up to your paper for best and purest Yoruba language. We are very glad to hear the fact, because we witnessed it from our young men who have been to Lagos and returned here, using the corrupted Yoruba, as—*meji*, they pronounce it *meji*, *meja*, *lini* instead of *lana*, *meja* and so on, so we are also looking up to your paper as the purest and best of all, as you are the first Editor in Ibadan the largest town in West Africa near the Oyo Provincial capital. He goes so far that you should ask assistance from Professor N. D. Oyerinde, of Ogbomoso, the eloquent Yoruba speaker, and Elder E. H. Oke.

We have nothing to assist you with; but we send you our sincere prayer in support of your kind work to all Yorubas.

Yours truly,

AUXILIARY SOCIETY.

**THE YORUBA NEWS.**

*Editor & Proprietor:—*

D. A. QBASA,

*Office, AJABA SQUARE, OGUNPA ROAD,  
P. O. Box 60, IBADAN.*

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THE

**HEALTH OF THE TOWN.**

IN continuation of our last week's observations under this head, it is fitting we should take notes of the methods adopted in other parts of Nigeria as well.

As it is well known, the inhabitants of the greater part of the Northern Provinces are Hausas and Tapas who for many years have developed the art of building construction upon the Eastern models. All who have visited Zaria, Kano and other large towns in the Northern Provinces of Nigeria were all impressed by the architectural style of dwelling houses in use in those regions.

The first thing to arrest a traveller's attention is the remarkable appearance of the towns in general. What to us Southerners is known as roofing is totally absent. This will certainly cause a Yoruba man to enquire as to whether the town had lately suffered from Fires and when answered in the negative, he would still feel inclined to ask for the whereabouts of the roofs of the buildings stretching all along over the plains as the railway train draws nearer to the station.

The whole scene makes the new-comer to realise that he is transported to an Eastern city and he begins to wonder whether he is somewhere in Palestine or Arabia instead of Nigeria. The de-

**ASAN-SILE NI OWO GRIGBA RE.**

Ibadan.	Ilu miran, ni Nigeria.	Ilu Oloere.
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E fi owo ati Letter ransę si Editor.

sign of the buildings is Moorish and Eastern in shape and form—the flat roofs, the open upper floors as used in the east.

The roof is generally covered with clay mixed with pounded straw and oil. It is constructed in such a way that rain water easily runs off the surface into the side drains and outlets which conduct it outside the building. Roofing of this pattern is the most suitable for the present stage of the country's development, in that the advantages are two-fold: i.e. safety from external fires and the total absence of abnormal heat, within the buildings.

We have something similar to this in Yoruba land. "Ajā" or earthwork ceiling as constructed and used from time immemorial often serves the same purpose as well. It is both a protection from the heat of the sun and external fires. Nobody would care to stay in a house which has no such ceiling—thatch or iron roofed. Lately, ceiling boards are being substituted for time saving and ornamentation purposes.

But in trying to escape from losses by fires, our people in Yoruba land have simply plunged themselves into worse dangers, in that, the ancient "Ajā" is now considered unnecessary as long as they could cover their roofs with Iron Sheets. There are very few houses to be found with even the modern ceiling boards. "Ajā" is gradually being left out at the risk of the health of the inmates of such buildings.

For the enlightenment of our people, every reader of this journal should constitute himself or herself a teacher to instruct every owner of such unhealthy

buildings to add the usual *Àjà* or board—ceiling underneath their roof and so protect themselves from the hawks to which their health is liable through the extreme heat and cold inevitable both by day and night under such badly constructed houses.

We respectfully call upon our spiritual leaders, the Ministers of Religion, the Churches, Schools and Colleges to do their share in this noble work in the interest of our country and race.

## MUSINGS.

BY A PHILOSOPHER.

Death has been here of late and has taken away two of our dear friends successively, whilst we were mourning the death of Mr. J. A. Taylor the Timber Merchant then next comes the death of another—Mr. John Stowe, who was Agent of John Holt & Co., at Iwo Station for several years.

This late man was an affable and generous gentleman to all who know him. His death was rather sudden as we do not have any news of his illness "May he rest in peace!"

Death in itself is a mystery. He was found busy and active throughout the funeral of the other man nobody will have known that the next turn would be his own. x x x

We must now ask ourselves this question: What is death? for it has a philosophical meaning attached to it by the Occult Students.

This Philosophy teaches and confer great benefit on those who know it, for it robs death forthwith of all its terrors and much of its sorrow, and enables us to see its true proportions and to understand its place in the scheme of our evolution.

While death is considered as the end of life, as the gateway into a dim and but fearful unknow country. It is not unnaturally regarded with much misgivings if not with positive terror.

Many grisley horrors have sprung up around it in spite of all religious teachings to the contrary and have become a matter of custom, thoughtlessly obeyed by many who should know better.

All the ghastly paraphernalia of woe The Mutes, etc. etc. The Plumes, the Black Velvet the Grapes, the mourning garments, the black edged note paper. All these are nothing more than adornments of Ignorance and Superstition on the part of those who employ them—the man who begins to understand what death is at once puts aside all this masquerade as childish folly. Seeing that to mourn over the good fortune of his friend merely because it involves for himself the pain of an apparent separation from that friend, becomes as soon as recognised, a display of selfishness. He of course, cannot avoid the feeling the wrench of a temporary separation, but he cannot allow his own pain to become a hindrance to the friend who has passed on.

He knows that there can be no need to fear or mourn over death, whether it comes to himself or to those whom he loves.

It has come to them all often before, so that there is nothing unfamiliar about it. Instead of representing it as a ghastly King of Terrors, it would be more sensible to symbolise it as an Angel bearing a Golden Key to admit us to the glorious realms of the higher life. He realised definitely that life is continuous, and that the loss of this physical body is nothing more than the casting aside of a garment, which in no way changes the real man, who is the owner of the garment.

He sees that Death is simply a promotion to a life which is more than half-physical and wholly heavenly and astral, and therefore very much superior. So for himself he enfeignedly welcomes it, and when it comes to those whom he loves, he recognises at once the great advantage for them, even though he cannot but feel a certain amount of selfish regret that HE should be, separated from them. But he knows also that this separation is in fact only apparent; and not real.

He knows that the so-called dead are near him still, and that he has only to cast off temporarily his physical body